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pavane, bolero, cachucha, prado, rigadoon, gavotte, polka, maiade, farandole, bayadère, branle, strathespey, ranelagh, alfresco, mabille, and many other dances once immensely in vogue, but now nearly forgotten, really were. In some lands every province has its own peculiar dances; semi-savage dances mimic the characteristic actions of almost the fauna of the country. Every human vocation is represented; every emotion expressed; every form of asceticism, ecstasy, and worship have their dances, so do every typical stage, epoch, event and act of life, and every low passion.

- (80) *The Non-Religion of the Future*. By M. GUYAU. Henry Holt & Co., New York, 1897, pp. 543.

The basis of religion is in man's social nature. It is universal socio-morphism. A man is religious only if and when he superposes another society more powerful, cultured, universal, and cosmic upon his own. Theology is an attempt to explain theology by analogies drawn from human society. Religion is destined to vanish, like Comte's theological stage of thought. Metaphysical, philosophical and scientific ideas will take its place. Children should not be taught religion, so that there may be no need of convulsive reconstruction later. In one chapter we are told how a new husband, whose wife is virgin in soul, should at once but wisely begin her religious enfranchisement before she limit his own mental freedom by exerting the opposite influence. Religion is collective life, not human only, but cosmic. Immortality may be sought by good works, and personal post-mortem continuance is regarded stoically as a bare possibility.

- (81) *Memory and its Cultivation*. By F. W. ELDRIDGE GREEN, M. D., F. R. C. S. K. Paul, Trench, Trübner & Co., London, 1897, pp. 311.

This book is in the International Scientific Series, but is unusually disappointing. There is no reference to literature, or, I think, to any of the experimental studies of the subject in recent years. The brain chart, which is the frontispiece, suggests nothing whatever of the work of the last score or so of years, and phrenology, with thirty-nine faculties and stories from Abercrombie, and fifty-one pages and twenty-two rules on cultivation of memory, conclude the work. All sensory impressions, we are told, are permanently stored in the thalami; but at present we do not know where the faculties are located. In the absence of almost everything popular on the subject, it is possible that there may be somewhere those who can derive good from such a work.

- (82) *A Course in Experimental Psychology*. By EDMUND C. SANFORD, PH. D., Assistant Professor of Psychology, Clark University. Boston, 1897, pp. 449.

This volume marks the completion of Part I on sensation and perception. As was to be expected, the larger part of the book is taken up with the eye and vision, the other senses being treated in 89 pages. It is copiously illustrated, well printed and indexed, and, so far as the writer knows, unique in its field in any language. The first half was published two years ago, and has been extensively used, and its completion will be welcomed.

- (83) *Studies from the Yale Psychological Laboratory*. Edited by EDWARD W. SCRIPTURE, PH. D. Vol. IV, pp. 141.

This, fourth of the series, contains seven articles, the longest being an "elementary course in psychological measurements" by the

editor. The four studies together, published since Oct. 1, 1893, show a high degree of productivity at the Yale Laboratory, which few in the country can surpass, and indicate a remarkably good equipment considering the relatively limited means at the disposal of the department, and, in connection with the two other volumes published during the time, great industry.

- (84) *Psychologie des Sectes*. Par SCIPIO SIGHELE. Paris, 1898, pp. 231.

This interesting and important book, here translated into French by L. Brandin, is by the author of "La Foule Criminelle," and is an even more important work. The author is more critical and detailed than Le Bon, whom he excoriates, and presents an interesting and comprehensive review of collective psychology, past and future; a classification of crowds; treats at length the differences between sects and parties; the power of leaders; their uniformity and tactics, and their dominant instinct of revolt. The morality of sects is then discussed; their want of equilibrium and permanence; their criminal propensities, and the work closes with an arraignment of parliamentarianism.

- (85) *La Timidité*. Par L. DUGAS. Félix Alcan, Paris, 1898, pp. 167.

Social timidity, or excessive bashfulness, is due to lack of sympathy with others, to awkwardness or stupidity, or extreme susceptibility. It is not entirely a physical emotion, and is associated with aboulia. It may be spontaneous or reflex, and this distinction constitutes its two types. Intellectual timidity is fully treated. It is neither a vice nor a virtue, but may come to have high moral virtue if rightly treated.

- (86) *Évolution Individuelle et Héritéité*. Par FÉLIX LE DANTEC. Paris, 1898, pp. 308.

In this theory of quantitative variation scissipare monoplastids are first described in their modes of assimilation, adaptation and correlation, and then monoplastids with their evolution. The second part treats polyplastids, then individual development, and their modes of co-ordination and their laws of heredity. The third part is devoted to discussions of embryonic acceleration, the inheritance of acquired character and telegony, or the influence of the first male.

- (87) *Wild Traits in Tame Animals*. By LOUIS ROBINSON, M. D. Blackwood, 1897, pp. 329.

These familiar talks are intended as an introduction to evolution, to show plain people with a taste for natural history, illustrations of Darwinism right about them. The animals selected are the dog, horse, donkey, cattle, sheep, goat, pig, cat and poultry. There is much allusion to traits called social and even political. The volume is of much interest to psychologists.

- (88) *Theoretical Ethics*. By MILTON VALENTINE, D. D., LL. D., Professor of Theology in the Lutheran Seminary at Gettysburg, Pa. Chicago, 1897, pp. 232.

This is the outcome of many years of teaching and lecturing, and treats the fact of moral distinctions, their faculty or essence, and the nature, supremacy, moral agency, and reality of right and